The 1886 Ordinations

Study Guide Overview

Common to most of the accounts of John Taylor's 1886 meeting is that Jesus Christ and Joseph Smith visited President Taylor, whilst he was hiding from the government at the home of John W. Woolley. Whilst there he received a revelation stating that Celestial (Plural) Marriage would never be revoked, and ordained men with the authority to perform plural marriages whatever course the Church might take.

There are many accounts of the 1886 events, just as there are of Joseph Smith's "first vision." The primary witnesses being John and Lorin Woolley, Samuel & Daniel Bateman, and John W. Taylor, as well as a few others.

The earliest reference we have to it being mentioned by someone who was there is from either 1888 or 1891. In 1897 Spencer W. (Woolley) Kimball's father noted details related to him about the visitations that took place. Joseph W. Musser recalled hearing about it from George Q. Cannon around 1898, and Byron Harvey Allred jr. recalled hearing about it from Joseph F. Smith, probably prior to 1918.

The most complete accounts we have are from Lorin Woolley, who recorded his testimony of the events in 1912 and 1929 under sworn oath, and Daniel Bateman, who did likewise in 1934 and 1938. (The version included with this study guide is a combination of those accounts.)

The original revelation does exist and is considered authentic. But when LDS Church historian and President of the Seventy, B.H. Roberts (who was John Woolley's stepson), was writing his book on the life of John Taylor he was not allowed access to John Taylor's journal for the year 1886.

Our only evidence is the accounts of those who bore their testimony of what took place, and we are left to pray and find out for ourselves the truthfulness of what went on. We can, however, also consider the events that took place and see if it follows precedence, is in line with correct principles, and if it fulfills prophecy.

Please print out this guide, and prayerfully read and ponder over the teachings of the scriptures and the Prophet Joseph Smith on these matters, asking yourself any of the question included here, and noting down any additional questions that arise from your study. (If you have a spouse or young adult children try to study these things with them.)

Study Suggestions

Begin your study with prayer, praying for God to reveal the truth to you through His Spirit.

Read the following passages -
(They are included at the end of this guide)

> Lorin C. Woolley's Affadavit / Account of the 1886 Meeting
> References to Apostles Outside of the Quorum of Twelve

Consider the questions on the "Things to Ponder" page.

- Have there ever been Apostles outside of the Quorum of Twelve?
- Has a time ever been anticipated when the keys of the Priesthood might be outside of the presidency of the Church?
- What would cause such a situation to occur?
- Can plural marriage be revoked, abrogated, or done away with?
- Were men set apart to keep plural marriage alive?
- Did they have any other authority or responsibilities?
- Could they – and their successors - have continued until the present day?

Find answers within the scriptures, the teachings of Joseph Smith, the Journal of Discourses etc.
(Discussing them with your spouse or a close friend if possible)

Be conscious of the Spirit throughout your studies, and close with prayer.

Make a list of any additional questions you might have, to share with the Seventy who gave you this guide.

Additional Study Links

> Additional Accounts of the 1886 Meeting
> http://mormonfundamentalism.org/study/additional_1886_accounts.pdf
>
> Celestial Marriage Supplemental Study
> http://mormonfundamentalism.org/study/celestial_marriage_study_guide_misc.pdf
>
> The Last Prophecies of Joseph Smith (article)
> http://mormonfundamentalism.org/study/last_prophecies_john_taylor.pdf

Questions to Ponder

Have there been Apostles outside of the Quorum of Twelve?

Read Acts 14:14 (see 4:36)
See Chart "Apostles Outside of the Quorum"

Has a time ever been anticipated when the keys of the Priesthood might be outside of the presidency of the Church?

Read quotes from "Prophecies of Another People" section

What would cause such a situation to occur?

Read quotes from "Prophecies of Another People" section
Also see Study Guide 4 about needing to live Plural Marriage to Preside over the Priesthood

Can plural marriage be revoked, abrogated, or done away with?

Read the 1886 Revelation
Also see supplemental Celestial Marriage study guide – Prophecies ...

Were men set apart to keep plural marriage alive?

Read the 1886 Visitation included with this study guide
Also see Study Guide 2 for an example of secret higher quorum in Josephs day

Did they have any other authority or responsibilities?

See "Additional Accounts of the 1886 Meeting" – especially Daniel Bateman's

Could they – and their successors - have continued until the present day?

Also see Study Guide 1 where it quotes revelations promising the continuance of the keys

"Can't you feel the Spirit? Why should you worry?"
The Spirit to Lorin Woolley

Apostles Outside of the Quorum

Apostle	Year	Notes
Paul		Rom 1:1
Barnabus		Acts 4:36
Oliver Cowdery David Whitmer	1829	D&C 18:9
Martin Harris	1829?	JD 6:29; 6:320
Hyrum Smith	1841	D&C 124
Jedediah M. Grant	1854	First Presidency
Daniel H. Wells	1857	Quorum Counselor 1877
Joseph A. Young	4 Feb 1864	
Brigham Young Jr.	4 Feb 1864	Joined Quorum 1868
John W. Young	22 Feb 1864	Quorum Counselor 1877
Joseph F. Smith	1 July 1866	Joined Quorum 1867
John W. Taylor	1905	After resignation from quorum (Excommunicated 1911, Reinstated 1965)
Matthias F. Cowley	1905	After resignation from quorum (Suspended 1911)
John Rex Winder	17 Oct 1901	First Presidency

Another People Will Keep Alive Plural Marriage
Despite the Actions of the LDS Church

Joseph Smith

His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek Another People ...
Teachings of the Prophet Joseph Smith, p. 18

...if this Church, which is essaying to be the Church of Christ will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophesy - I speak the truth, I lie not - God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion;
First Pres to Orson Hyde, 7 April 1834, History of the Church 2:48.

When this commandment was given, it was so far religious, and so far binding upon the Elders of the Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them and given to others.
John Taylor,7 June 1866, Journal of Discourses 11:221-222.

God will raise up a people prepared to live Plural Marriage
if the Church does not meet up to that responsibility

Many of this people have broken their covenants by finding fault with the Plurality of Wives and trying to sink it out of existence. But you cannot do that. God will cut you off and raise up another people that will carry out his purposes in righteousness unless you walk up to the line in your duty.
Heber C. Kimball, Journal of Discourses 4:108.

What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism', more properly termed the Gospel of the Son of God? Simply to renounce, abrogate or apostatize from the new and everlasting covenant of marriage in its fulness. Were the Church to do that as an entirety God would reject the Saints as a body. The authority would be withdrawn, with its gifts and powers, and there would be no more heavenly recognition of the administrations among the people. The heavens would permanently withdraw themselves, and the Lord would raise up another people of greater valor and stability, for his work must, according to His unalterable degrees, go forward, for the time of the second coming is near, even at the doors. Therefore, the Saints have no alternative but to stand by the truth and sustain what the heavens have established and propose to perpetuate. This they will do, come life or death, freedom or imprisonment, and there is, so far as we can observe, no use to attempt to disguise this fact.
Charles W. Penrose, Deseret Evening News, 23 April 1885.

The entire Church and all of its Priesthood, with the Presidency at the head of it might motion and vote against this principle until doomsday with just one effect, (namely) to vote themselves away from the fellowship of the Holy Ghost, from the possession of their Priesthood, and to find themselves very speedily outside the Church and Kingdom of God; while he would raise up others that would honor and observe his law.
Deseret News, Editorial, 1 April 1885.

If we do not embrace that principle soon, the keys will be turned against us.

John Taylor,10 October 1882, Life of Wilford Woodruff, Matthias F. Cowley, p. 542.

The Priesthood will be preserved to perform all of the ordinances

The Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should he permit the wicked to kill and destroy this people... God will preserve a portion of this people, of the meek and the humble, to bear off the kingdom to the inhabitants of the earth, and will defend his priesthood, for it is the last time, the last gathering time.

Brigham Young, Contributor 10:362.

The Priesthood in the last days is to be manifested in sufficient power to bear off the kingdom of God triumphant that all Israel may be gathered and saved. If all Israel will not be sanctified by the law which their Moses first offers them, they will peradventure receive a law of ordinances administered to them, not according to the power of endless life. Men will be saved in the last days as in former days, according to their faith and willingness to receive the word of God, and walk in it.

Franklin D. Richards, Millennial Star 16:36-37, 1853
Journal of Discourses 1:321; 2:4-5.

We receive the Priesthood and power and authority. If we make a bad use of that Priesthood, do you not see that the day will come when God will reckon with us, and he will take it from us and give it to those who will make better use of it.

Heber C. Kimball, Journal of Discourses 6:125.

Polygamists will save the Church

If God saves this people, as I firmly believe He will, it will be through those men and through those women whom men have placed under a ban; whom men have said shall have no power because of the laws that are enacted against them. I tell you, the salvation that will come to this people, will be through the faithfulness of the men of God and the women of God who, in the face of an opposing world, contrary to their traditions, to their education, to their pre-conceived notions and to the popular prejudices of the day - who have in the midst of all this stepped forward in the vanguard and obeyed the command of God, and have dared to endure all the consequences, and have been willing to endure all the penalties.

George Q. Cannon, 8 October 1882, Journal of Discourses 23:280.

If God has introduced something for our glory and exaltation, we are not going to have that kicked over by an improper influence, either inside or outside of the Church of the living God. ...

John Taylor,7 June 1874, Journal of Discourses 25:310.

There are men who say: “Yield this practice [plural marriage] for the present; perhaps public opinion may soften and then this principle may be taught and practiced.'

I look upon such a suggestion as from the devil. It would be quite as proper to propose apostacy for a short season until public opinion would become more favorable to us. If there are any in the church who cannot stand the pressure, instead of talking compromise, let them withdraw quietly from the Church. If they can see nothing in the principle of celestial marriage worth contending for, leave those who do see and appreciate its value to fight the battle alone.”

George Q. Cannon, Juvenile Instructor 20:156, 1885

The 1886 Visitation to John Taylor
of Jesus and Joseph Smith

1886 was a difficult year for the Church, a great number of Latter-day Saints were convicted of polygamy, and a great many of them, including Apostle Lorenzo Snow, were put in jail. Some of the Saints who had previously fled to Canada found themselves no longer safe, as it now became against the law there too. Two thousand Mormon women involved in plural marriages protested the government's persecution against their husbands, but were largely ignored. Ironically this was the year the statue of liberty was erected, however, it seemed that Mormons weren't entitled to such liberty, freedom and justice as the rest of Americans. Even Church President John Taylor had to go into hiding as there was a price on his head for his capture, and his picture (along with George Q. Cannons') featured on wanted posters throughout the territory.

Despite being out of the public's eye, John Taylor still had an important role and mission to fulfill as God's prophet, and even though the United States and many of the Saints had forsaken him, the Lord was mindful of him, and he found refuge in the homes of a few trusted Saints. John Taylor had faced persecution and death before at the hands of the mob that killed Joseph Smith, but as the Lord revealed to Wilford Woodruff half a decade before he went into hiding, "I have preserved my servant John Taylor for a wise purpose in me." (Woodruff Journal, 28 Dec 1880[1]) A few years later God reiterated how important Taylor would prove during such difficult times when he stated, "For by him only can you be sustained in the time of trouble which is fast approaching." (25 Dec 1884[2]) This is the story of how he fulfilled that prophesy, from someone who witnessed it.

While the brethren were at the Carlisle residence [in Murray] in May or June of 1886, letters began to come to President John Taylor from such men as John Sharp[3], Horace Eldredge, William Jennings, John T. Caine[4], Abraham Hatch, President Cluff and many other leading men from all over the Church, asking the leaders to do something, as the Gentiles were talking of confiscating their property in connection with the property of the Church.

These letters not only came from those who were living in the Plural Marriage relation, but also from prominent men who were presiding in various offices of the Church who were not living in that relation. They all urged that something be done to satisfy the Gentiles so that their property would not be confiscated.

George Q. Cannon on his own initiative selected a committee comprising himself, Hyrum B. Clawson, Franklin S. Richards[5], John T. Caine and James Jack to get up a statement or Manifesto that would meet the objections urged by the brethren above named. They met from time to time to discuss the situation. From the White home, where President Taylor and companions stopped, after leaving the Carlisle home, they came out to father's. George Q. Cannon would go and consult with the brethren of the committee, I taking him back and forth each day.

[Some were insisting that the Church issue some kind of edict to be used in Congress, concerning the surrendering of Plural Marriage, and that if some policy were not adopted to relieve the strain the government would force the Church to surrender. Much was said in their deliberations for and against

1 See page .
2 See page .
3 The John Taylor Papers contain a letter from President Taylor to John Sharp, dated 2 May 1887 on this subject.
4 "He was President of the convention and strongly urged the adoption of the clause in the proposed constitution prohibiting polygamy, believing this to be the true solution of the 'Mormon' problem, and the only course that would satisfy the government and people of the United States." *(John T. Caine, LDS Biographical Encyclopedia 1:733)*
5 The John Taylor Papers contain letters from Taylor on this subject to Franklin S. Richards, dated 19 February & 2 May 1887.

some edict or manifesto that had been prepared.][6]

On September 26, 1886, George Q. Cannon, Hyrum B. Clawson, Franklin S. Richards, and others, met with President John Taylor at my father's residence at Centerville, Davis County, Utah, and presented a document for President Taylor's consideration.

I had just got back from a three days' trip, during most of which time I had been in the saddle, and being greatly fatigued, I had retired to rest. Between one and two o'clock P. M., Brother Bateman came and woke me up and asked me to be at my father's home where a Manifesto was to be discussed. I went there and found there were congregated Samuel Bateman, Charles H. Wilkins, L. John Nuttall, Charles Birrell, George Q. Cannon, Franklin S. Richards and Hyrum B. Clawson.

We discussed the proposed Manifesto at length, but we were unable to become united in the discussion. Finally George Q. Cannon suggested that President Taylor take the matter up with the Lord and decide the same the next day. *[President Taylor replied: "Do you think that I would decide on such an important matter as that without taking it to the Lord and get His decision and final word on the matter?"]*[7]

Brothers Clawson and Richards, were taken back to Salt Lake. That evening I was called to act as guard during the first part of the night, notwithstanding the fact that I was greatly fatigued on account of the three days' trip I had just completed.

[Two were usually selected each night, and they took turns standing guard to protect the President from trespass or approaching danger. Exceptional activity was exercised by the U.S. Federal Officers in their prosecutions of the Mormon people on account of their family relations in supposed violation of the Federal Laws.]

The brethren retired to bed soon after nine o'clock. The sleeping rooms were inspected by the guard as was the custom. [Soon after our watch began, Charles H. Birrrell reclined on a pallet and went to sleep. President Taylor had entered the south room to retire for the night.] President Taylor's room had no outside door. The windows were heavily screened.

Sometime after the brethren retired and while I was reading the Doctrine and Covenants, I was suddenly attracted to a light appearing under the door leading to President Taylor's room, and was at once startled to hear the voices of men talking there. There were three distinct voices. I was bewildered because it was my duty to keep people out of that room and evidently someone had entered without my knowing it. I made a hasty examination and found the door leading to the room bolted as usual. I then examined the outside of the house and found all the window screens intact. While examining the last window, and feeling greatly agitated, a voice spoke to me, saying, "Can't you feel the Spirit? Why should you worry?"

At this I returned to my post and continued to hear the voices in the room. They were so audible that although I did not see the parties I could place their positions in the room from the sound of the voices. The three voices continued until about midnight, when one of them left, and the other two continued. One of them I recognized as President John Taylor's voice. I called Charles Birrell and we both sat up until eight o'clock the next morning.

[The conversation was carried on all night between President Taylor and the visitor, and never discontinued until the day began to dawn – when it ceased and the light disappeared. ... My father came into the room where we were on watch ...]

When President Taylor came out of his room about eight o'clock of the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.[8] [His countenance was very bright and could be seen for several hours after.]

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6 Note: non-italicized passages in square brackets come from Lorin Woolley's 1912 affadavit

7 Note: italicised passages (in square brackets) come from Daniel R. Bateman's affadavits of 1934 & 38

8 "And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." *(Exodus 34:30)*

He stated, “Brethren, I have had a very pleasant conversation all night with Brother Joseph.”[9] (Joseph Smith) I said, “Boss, who is the man that was there until midnight?” He asked, “What do you know about it, Lorin?” I told him all about my experience. He said, “Brother Lorin, that was your Lord.”

We had no breakfast, but assembled ourselves in a meeting. I forget who opened the meeting. I was called to offer the benediction. I think my father, John W. Woolley, offered the opening prayer. There were present, at this meeting, in addition to President Taylor, George Q. Cannon, L. John Nuttall, John W. Woolley, Samuel Bateman, Charles H. Wilkins, Charles Birrell, Daniel R. Bateman, Bishop Samuel Sedden, George Earl, my mother, Julia E. Woolley, my sister, Amy Woolley, and myself. The meeting was held from about nine o'clock in the morning until five in the afternoon without intermission, being about eight hours in all.

President Taylor called the meeting to order. He had the Manifesto, that had been prepared under the direction of George Q. Cannon, read over again.

[He asked those present if they were willing to consecrate all that they had to the furtherance of the cause of righteousness in case it is requested of them. They responded they were. He asked if they were willing to give up their lives for the truth in the event it was required. They answered they were.]

He then *[placed them under covenant to uphold and sustain the principles of the Gospel and]* put each person under covenant that he or she would defend the principle of Celestial or Plural Marriage, and that they would consecrate their lives, liberty and property to this end, and that they personally would sustain and uphold that principle.

By that time we were all filled with the Holy Ghost. President Taylor and those present occupied about three hours up to this time. After placing us under covenant, he placed his finger on the document, his person rising from the floor about a foot or eighteen inches, and with countenance animated by the Spirit of the Lord, and raising his right hand to the square, he said, “Sign that document, - never! I would suffer my right hand to be severed from my body first. Sanction it, - never! I would suffer my tongue to be torn from its roots in my mouth before I would sanction it!”

After that he talked for about an hour and then sat down and wrote the revelation which was given him by the Lord upon the question of Plural Marriage[10] *[the 1886 revelation to John Taylor]*. Then he talked to us for some time, and said, “Some of you will be handled and ostracized and cast out from the Church by your brethren because of your faithfulness and integrity to this principle, and some of you may have to surrender your lives because of the same, but woe, woe, unto those who shall bring these troubles upon you.” (Three of us were handled and ostracized for supporting and sustaining this principle[11]. There are only three left who were at the meeting mentioned - Daniel R. Bateman, George Earl and myself. So far as I know those of them who have passed away all stood firm to the covenants entered into from that day to the day of their deaths.)

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9 “he [Joseph] yet lives, and is with me where I am.” *(Revelation to John Taylor, 27 June 1882, Unpublished Revelations 81:19)*

*“*Elder [Lorin] Woolley testified that he knew the Prophets Joseph, Brigham and Heber lived for he had seen them as they appeared to President John Taylor in brother John Woolley's house.” *(Andrew Kimball Journal, 25 January 1897.)*

10 “There was a revelation that John Taylor received and we have it in his handwriting. We've analyzed the handwriting. It is John Taylor's handwriting and the revelation is reproduced by the Fundamentalists ... The revelation is dated September 27; that fits the account of the meeting, 1886.” *(Reed C. Durham, LDS Stake High Priests meeting, 24 Feb 1974)*

11 “You will live to see men arise in power in the Church who will seek to put down your friends and the friends of our Lord and Saviour, Jesus Christ. Many will be hoisted because of their money and worldly learning which they seem to be in possession of; and many who are the true followers of our Lord and Saviour will be cast down.” *(Joseph Smith to Mosiah Hancock, as recorded in his Journal, p. 19)*

John Woolley was excommunicated in 1914 , Lorin Woolley was excommunicated in 1924, and so was Daniel R. Bateman at some point.

“... woe unto those who cut men off from the Church for private pique, or to exercise undue dominion, or for any reason not prompted by truth and righteousness!” *(Millennial Star 40:262)*

The 1886 Revelation
A Revelation to John Taylor
on the Continuation of Celestial Plural Marriage
27 September 1886 *(UR 88)*
Centerville, Utah

My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people.
2 Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant;
3 For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with; but they stand forever.
4 Have I not given my word in great plainness on this subject?
5 Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandment, and yet I have borne with them these many years because of the perilous times. And furthermore it is pleasing to me that men should use their free agency in these matters.
6 Nevertheless I the Lord do not change and my word and my covenants and my law do not.
7 And as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law.
8 And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham.
9 **I have not revoked this law nor will I** for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so, Amen.
John Taylor Papers, Church Historians Office

After the meeting referred to, President Taylor had L. John Nuttall write five copies of the revelation. He called five of us together: Samuel Bateman[12], Charles H. Wilkins, George Q. Cannon, John W. Woolley[13], and my self. He then set us apart and placed us under covenant that while we lived we would see to it that no year passed by without children being born in the principle of plural marriage[14]. We were given authority to ordain others if necessary to carry this work on, they in turn to be given authority to ordain others when necessary, under the direction of the worthy senior (by ordination), so that there should be no cessation in the work.[15] *[He counseled us not to begin our work*

12 In 1888 John M. Whitaker recorded in his Diary that Samuel Bateman had told him of some "very interesting incidents that occurred while he was with the late President John Taylor," but he says he did not include them because they didn't fit in with the direction the Church was then taking. *(Whitaker Journal,16 September 1888.)*
"Samuel [Bateman] spoke of the 8 hour meeting in Centerville, the sermon of John Taylor there and the subsequent calling of certain men there." (*Life of Samuel Bateman,Olive A.K. Neilson,1944).*

13 In the Spring of 1839, Joseph Smith, Sr. gave the young John W. Woolley a Patriarchal Blessing which prophesied, "Thou wilt obtain blessings, glory and honor, and through it though wilt receive keys, world of knowledge and power, and thou wilt be called the Lord's anointed."

14 "...no year will ever pass, ... from now until the coming of the Saviour, when children will not be born in Plural Marriage. And I make this prophecy in the name of Jesus Christ." *(Apostle Abraham O. Woodruff, Quarterly Conference in Colonia Juarez, 18-19 November 1900.)*
"..the time would never come when children of Polygamous parents would cease to be born in the Church." *(Apostle Marriner W. Merrill, Rudger Clawson Diary, 11 July 1899.)*

15 A.B. Irvine told me that Apostle Woodruff told him that a certain number of worthy people had been commissioned to keep alive the principle of plural marriage. *(Carl Ashby Badger – Apostle Reed Smoot's secretary - Journal, 8 October*

until told to do so by proper authority.] He then gave each of us a copy of the Revelation.[16]

I am the only one of the five now living, and so far as I know all five of the brethren remained true and faithful to the covenants they entered into, and to the responsibilities placed upon them at that time.

During the eight hours we were together, and while President Taylor was talking to us, he frequently arose and stood above the floor, and his countenance and being were so enveloped by light and glory that it was difficult for us to look upon him.

He stated that the document, referring to the Manifesto, was from the lower regions.[17] He stated that many of the things he had told us we would forget and they would be taken from us, but that they would return to us in due time as needed, and from this fact we would know that the same was from the Lord. This has been literally fulfilled. Many of the things I forgot, but they are coming to me gradually, and those things that come to me are as clear as on the day on which they were given.

President Taylor said that the time would come when many of the Saints would apostatize because of this principle. *["Some of you will live to see the time when there will scarcely be a family among the Latter day Saints that will be united on all the principles of the Gospel."]* He said "one-half of this people will apostatize over the principle for which we are now in hiding, yea, and possibly one-half of the other half"[18] (rising off the floor while making the statement). He also said the day will come when a document similar to that (Manifesto) then under consideration would be adopted by the Church, following which "apostacy and whoredom would be rampant in the Church."[19]

He said that in the time of the seventh president of this Church, the Church would go into bondage[20] both temporally and spiritually and in that day (the day of bondage) the One Mighty and Strong spoken of in the 85th Section of the Doctrine and Covenants[21] would come.

Among many other things stated by President Taylor on this occasion was this: "I would be surprised if ten per cent of those who claim to hold the Melchisedek Priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and that there would be thousands that think they hold the Priesthood at that time, but would not have it properly conferred

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1904.

"President Taylor died in exile for this principle and he gave men authority to perform the ceremony of marriage, which authority I have been told was never revoked." *(Mission President to Apostle Francis M. Lyman, 19 Oct 1906, Quinn – Origins of Power)*

16 See page .

17 "the powers of hell will do their utmost to get this people to give up that holy law which God designs to maintain." *(Brigham Young, Mosiah Hancock Journal, Spring 1863)*

"We have made a covenant with death, And with hell we are in agreement." *(Isaiah 28:15)*

18 "What would be necessary to bring about the result nearest the hearts of the opponents of 'Mormonism'? Simply to renounce, abrogate or apostatise from the new and everlasting covenant of marriage in its fullness." *(Pres. Charles W. Penrose, Deseret News, 23 April 1885)*

*"*To be at peace with the government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the Government and the people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle." *(First Presidency, Petition of Amnesty, 19 Dec 1891)*

19 "You men and you women that lift up your voices against that holy principle [plural marriage] that has been introduced among this people, the time will come when your daughters will run these streets as common harlots" *(Pres. Heber C. Kimball, as related in General Conference, Oct 1901, p. 32)*

"the sin of adultery is running rampant through the Church." *(Harold B. Lee, Ensign 4:7:101)*

20 "A spirit of speculation and extravagance will take possession of the Saints, and the result will be financial bondage." *(Pres. Heber C. Kimball to Amanda Wilcox, 1868)*

Heber J. Grant mortgaged the temple for $30 million in 1923 (for 50 years) to help out the Utah and Idaho Sugar Co.

21 "And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;" *(D&C 85:7)*

upon them."[22]

John Taylor set the five mentioned apart and gave them authority to perform marriage ceremonies, and also to set others apart to do the same thing as long as they remained on the earth; and while doing so, the Prophet Joseph Smith stood by directing the proceedings. Two of us had not met the Prophet Joseph Smith in his mortal lifetime, and we -Charles H. Wilkins and myself -were introduced to him and shook hands with him.

(signed) Lorin C. Woolley, 1929

I was privileged to be at the meeting of September 27, 1886, spoken of by Brother Woolley, I myself acting as one of the guards for the brethren during those exciting times.

The proceedings of the meeting as related by Brother Woolley are correct in every detail. I was not present [in the room] when the five spoken of by Brother Woolley were set apart for special work, but have on different occasions heard the details of the same related by Lorin C. Woolley and John W. Woolley, and from all the circumstances with which I am familiar, I firmly believe the testimony of these two brethren to be true.

4 May, 1934, Daniel R. Bateman, Sworn Statement

The year of 1886 is past and gone. It has been an important year in the history of the Church of Jesus Christ of Latter day saints. It has sent to prison hundreds of the Leading men of the Church and driven into exile the Presidency of the Church & Twelve Apostle and many other leading men all for obeying the celestial law of God and the patriarchal order of marriage and our nation are uniting in passing unconstitutional Laws for the purpose of destroying the Latter Day Saints from off the Earth. Our nation is becoming vary wicked and fast ripening in iniquity and preparing for the just judgments of God which await them.

Wilford Woodruff Journal, 31 December 1886.

22 "... the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing." *(Teachings of the Prophet Joseph Smith, p. 169)*

"Surely a man cannot possess an appendage to the Priesthood without possessing the Priesthood itself, which he cannot obtain unless it be authoritatively conferred upon him." *(Joseph F. Smith, Improvement Era 4:394, March 1901)*